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Carey and the Land of India

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Foreword.

This is the second number in our centennial series of the quarterly. Like its predecessor, it is by Prof. Henry K. Rowe and is historical in character. Taking the life and work of the father of modern missions, William Carey, as his central theme, Prof. Rowe has built around this a valuable and interesting treatise upon India, the land of Carey's choice. It is an interesting fact that the country where the modern missionary movement made its start is today recognized as the typical missionary field. India, "the mother of religions and the home of Asiatic thought," with its diverse races and many castes, where they count their gods by the million, India is today the supreme missionary problem. We seem to have in this land, the non-Christian world in epitome. Although India was the first to be entered, it probably will be the last to be evangelized. Yet one does not care to prophesy. Christianity in India is making remarkable progress and conditions are shaping which may make possible very rapid developments. With Mohammedanism changing front in Turkey, as it were, over night, is it unreasonable to think that India may throw off the incubus of caste by a transformation as sudden as it is mighty! From any point of view, India is a theme of absorbing interest.

Prof. Rowe's treatise may serve for busy readers as an epitome of India's problem and history, or be taken as an introduction to a thorough course of reading. Either way the reader will be grateful, and treasure this number for future reference.

Most of our subscriptions are due April 1, as that date marks our quarterly year. Pardon this reminder. Let it go if it does not apply. Otherwise the coin-card herewith will be found handy.

CORNELIUS H. PATTON,

Home Secretary.

CAREY AND THE LAND OF INDIA.

BY HENRY K. ROWE.

Ever since the Wise Men of the East laid their gold and spices at the feet of the infant Jesus, the West has drawn to itself "the wealth of Ormus and of Ind." Until recently, the West has given little in return. Venetians and Genoese plied their ships to and fro in the Mediterranean, laden with precious cargoes; but they had no thought for the welfare of the merchant of India at the other end of the caravan route. The English East India Company from a Christian country established itself in Madras and exploited the natives, but was not willing that a Christian missionary should settle within its own dominions. Catholic priests burned oriental incense, but sent up no prayer for the Spice Islands far away;

With an intoned creed, and a love of greed,
Taking no thought for another's need;
And the world moves on and the years are gone,
Still hearts in the East are sad and bleed.

It was the spice trade that was the seed of the British Empire in India. Long ago in ancient times, when commerce began between the far East and the West, one of the most profitable articles of trade was the spices of the East; and in mediæval times when modern methods of preservation were not known, spice was of very great value. We read of merchants and thrifty housewives placing in their wills an article which read that the beneficiary should receive of the store of pepper which that individual possessed. In the time of the Crusades, the cities of northern Italy carried on a thrifty trade with the East, including mainly the spices from the East India islands and from India itself; and at the close of the fifteenth century, voyagers from Spain, Portugal and Italy made their way one after another, farther and farther down the coast of Africa, and Columbus turned his prow to the West in the hope that there it

might be possible to find a more direct route to the East, all daring the perils of unploughed seas, if only this valuable trade in spices might be made their own. It is, therefore, the interest in the spice trade of the East that led to most of the modern discoveries of the late fifteenth and early sixteenth centuries. Among the other nations of that time, the English were deeply interested in eastern, as well as western trade, and Englishmen not a few followed in the footsteps of the Spaniards and Portuguese to both East and West and endeavored to gain for themselves a share in the traffic of the time.

In the year 1600, there was organized what became later the famous East India Company. This company established itself and its depots on the eastern coast of the peninsula of Hindustan, that it might maintain for itself, as far as possible, a monopoly of the spice trade in that far away eastern country. Three places became the most prominent centres of the East India Company there. The first was Madras, on the eastern shore of the peninsula of India, which from a small village grew up rapidly under the influence and authority of the East India Company until it came to be one of the first cities of India. Farther to the northeast was established the town of Calcutta, and Calcutta became in later times, the leading city of India. On the western shore was built the third, which has become the city of Bombay. These three towns were built up by the East India Company, to become in these days the leading cities of India.

But the empire of India was not to be won by Great Britain in a day. The East India Company had gained this foothold in three remote places, one after another, but there was an immense land stretching east and west, with its thousands and millions yet to be exploited. From the northeast frontier to the far northwest border of Afghanistan, it is two thousand miles straight away. From the Burmese border on the northeast to the extreme southern point of this inverted pyramid of India, is nearly as far, and from the southern point up the western

coast to the extreme limit on the northwest, it is nineteen hundred miles more. This land of India contains a million and three-quarters square miles. It is a land of mountains in the far north, for there the lofty Himalayas lift their heights. It is a land of river valleys, for the foothills of this mountain range are washed by the Ganges and the Indus. It is a vast plain in the south. All over this territory the people give themselves to agriculture. As much wheat is cultivated in India as is raised in the United States. Millions of people live on the rice which they produce. Millet of various kinds forms also a staple product. This great land contains nearly three hundred millions of human beings, one-fifth of the population of the world; not all alike, for there are included in this three hundred millions at least eleven distinct nations, and seventy different dialects are spoken in the land of India, but with certain common characteristics which have come to them mainly from the Hindu influences of their religion. They are conservative, extremely conservative. They are poor, millions of them are in the lowest conditions of existence. They are pessimistic, and if we could know them as they live and as they think, it would be strange if we were not pessimistic too.

This was the land and these were the people among whom the leaders of the East India Company established themselves in the early seventeenth century. Slowly the Company made its way inland from place to place and from district to district, drawing within its sphere of influence one province after another. For the first one hundred and fifty years, the Dutch and the Portuguese were the rivals of England in the East, and the progress of the Company was tardy. In the eighteenth century the English and the French were rivals in India. About the middle of that century, England and France were engaged in a world-wide conflict, and in India a series of successes by Robert Clive gave the Indian empire to Great Britain. After that by the improvement of administration and the steady absorption of province after province the

English came to control the whole of the peninsula. All this time India was possessed by the East India Company, which monopolized trade, and did not always conduct its affairs to the satisfaction of the native population. At length in 1857, the centennial anniversary of Clive's decisive victory of Plassey, the Sepoy Mutiny broke out. The English posts in the Ganges valley were isolated; massacres and heroic rescues thrilled those who were waiting for news in the mother country. The rebellion was crushed, and thereafter the administration of government was transformed from the council to the nation of Great Britain. Since that day a Secretary of State for India with his expert council in London has direct oversight over the viceroy and his council in India, and India is an integral part of the British Empire.

Not a little dissatisfaction exists in India with English methods of administration, and criticisms not a few appear frequently in the public press. This is to be expected, the more so as national ambition awakes; but there is much in the history of the last fifty years that is to England's credit, much that marks progress, much that indicates Britain's ability and determination to maintain a strong and useful position in the heart of Asia.

First of all, England established the British peace, which meant much to the warring tribes of India, some of them helpless under the nominal authority of the Great Mogul, but under the actual authority of irresponsible princes. As the *Pax Romana* brought order and security to the hostile peoples that made up the Roman Empire, so has the *Pax Britannica* been a blessing to the Far East during the last half century. England has brought order and justice to that land of anarchy, and the people of India understood the value of that justice as a people could not do who never before have been accustomed to live under definite law. England, on the whole, has administered its government wisely and well, in spite of the fact that there have been officials not a few who have sought to gain what

they could for themselves rather than to work for the best interests of the people of India.

England has increased the material prosperity of the people of India. Thousands of miles of railway have been built, stretching across the country in different directions, linking together the great cities and crossing broad provinces from the northeast to the western coast and again to the eastern coast of Madras. The railroads do much today to break down the system of caste, to introduce western ideas to the people of the East, and to link together the western world with the East. Industry has improved in India in these recent years. Cotton mills have been springing up there and other enterprises of manufacturing and of commerce are making their way with great rapidity; the population is increasing and the cities are growing.

England has done much to furnish education to the people of India, for the common schools are scattered all over the land and high schools and even universities of high grade are to be found there, so that the intellectual Hindus will be able to place themselves on an equality with the minds of the West. England has destroyed certain customs which have been exceedingly unfortunate for the people of that land, the custom of the burning of widows on the funeral pyres of their husbands, the custom of throwing children as an offering to the god of the river Ganges. There has been a destruction of the thugs, hereditary societies for organized plunder. So in one way or another the English government, without seeking to be officious and without seeking to interfere with the religion of the country in any way, has done what it could to lift up India morally and physically.

How shall we explain the unrest of India that breaks out now and then in some passionate denunciation or act of violence? There are several reasons for this, but in the first place the unrest must be regarded as a sign of progress; for people do not grow restless until they have become ambitious, and ambition does not come to a downtrodden people when they are in the

lowest depths. When the peasant revolts came in England in 1381, and in Germany in 1524, it was not because the peasants were oppressed worse than they had been in all the years that preceded; it was because they had awakened to an ambition and longing that never could have come with such great force when they were at their lowest state. And so the present unrest in India may be set down partly to a new aspiration, to a new awakening which has come to the people of that far eastern land. And it is because England has given education and an opportunity for those people to know something better than they are anxious and eager to gain more for themselves. So England is to blame for this unrest, not so much because she has not administered affairs wisely, as because she has done so much for the people of India that they are unsatisfied until they gain more. For the most part, the unrest of the present day is found among students in universities; it is found among those disappointed because they have not received offices that they wanted in the State; and partly among those who are professional disturbers of the peace. On the whole it would seem to us as we look at it from this far distance that this unrest of India is but a symptom of moral awakening, growth and ambition, which is to extend itself until it leads the people of India to a higher plane of life. And the thoughtful people are satisfied that it is hopeless for them to attempt to drive England out of India.

England has shown power not only to conquer but to hold that land. Again, the people are divided among themselves. There are millions of Mohammedans in that land—one-fifth of the population of all India is Mohammedan—and Mohammedans do not love Hindus and Mohammedans would not fight with Hindus against England. Most serious of all is the obstacle of caste. It is difficult for us here in free America to understand the importance of that word in India. Caste has put such restraints about the various classes of Hindus that it is impossible for one man to step out of his trade and to rise in the scale of industrial life. So caste has

kept the people of India poor. According to the rules of caste, it is impossible for one to marry outside his own caste, and the result has been class intermarriage with the usual physical degeneracy. Caste has made the people feel that they have no interests and no sympathy for anybody or anything outside their own particular caste, and that has created narrow sympathies among the people of India. And finally caste has bound these people about by so many restrictions and so many inheritances and so much hate for other castes that there is a woeful lack of united interests among the peoples of India, and for that reason the Indian peoples never can hope to combine against England.

So let the unrest go on as it may. Never mind how many millions of people may become dissatisfied thereby. Unless the people of India break down this system of caste, and Mohammedan and Hindu interests unite, England has no loss of possessions to fear in that region.

Speaking of caste leads at once to the religion of the people, and we may pass at once from the political history of that land to note its religious career. The Hindus make up three-fourths of the population, the Mohammedans one-fifth, and there are ninety-four thousand Parsis in western India. These last are pure Zoroastrians of Persian origin, and they make up the best part of the population in Bombay and vicinity. They are the most energetic and successful in business, and they are the best educated. They place their women in a higher social position than any other class of people in India. On the whole, they are to be regarded as the best stock of the whole country, and their worship is nearer Christianity than the worship of any other pagan faith in the East. Besides these there are three varieties of Christians in India. For long ago, as far back as the fourth century, the Nestorians of Syria made their way as missionaries to the Far East; and there are today at least two hundred and fifty thousand Syrian Christians dwelling in the southwest part of the peninsula of Hindustan. There are a million and a half Roman Catholics in India,

and in round numbers, one million Protestants. India is a land not only of immense distances, not only of many nations, but also of many religions.

Hinduism is a modern form of the ancient Brahmanism with various admixtures, mainly Buddhism and devil worship. Nine-tenths of the people of southern India are demon worshippers. They know almost nothing about pure Hinduism; but Hinduism is no longer pure, for it has absorbed into itself all varieties of religious faith. There have been various attempts at reform; Buddhism was one of these, an attempt to make Brahmanism more human, to make it possible for the people to know God; and there have been later attempts at reform, such as Jainism and Sikhism and the Brahmo-Somaj. It is not incorrect to speak of Hinduism as a form of syncretism, a mingling of religious ideas like that which we find in the ancient Roman Empire when the people lost faith in the old gods, and attempted to draw to themselves the various faiths of the East, to mold these faiths into one, and to fashion one ultimate and comprehensive religion. That is what Hinduism in the East seeks to be today. It is a grand mixture resulting in a conglomerate religion. The old Hinduism, or perhaps more properly the old Brahmanism, has an excellent philosophy. The old pantheism of early days was a form of philosophy that is not to be despised, and Brahmanism has had an influence on the West, for it has helped to impress upon the minds of western people the immanence of God; but pantheism had its weakness in that it did not present a divine personality. Most of the people were never able to rise to the high ideals of the Brahmanistic philosophy, and as a result all sorts of polytheistic practices crept in and people worshiped idols by the million and saw in them gods. Hinduism was characterized by a gross form of idolatry, for the worship of the Hindus is immoral. Hinduism is bound about by restrictions of caste. Hinduism drags down the women of India. Hinduism places the blight of pessimism upon the whole nation, for it is

the firm belief of all good Hindus that the Golden Age is far back in the past, that the world has been growing steadily worse and cannot hope to be better. Now the light of the Christian religion has come into India, this India dominated by Hindu thought and cursed by Hindu practices; and it has come through the devoted efforts of men and women from the present nations of the West. Hinduism is challenged by a religion of higher ideals and nobler practices, and by a religion that presents for worship and fellowship a personal God.

The history of modern Christianity in India began in 1793, but prior to that date Christian missions were by no means unknown. Leaving out of account the establishment of Syrian Christianity, the mission story would include the Jesuit enterprise of the sixteenth century under the leadership of Francis Xavier, which established Catholicism. There should also be mentioned the missionaries who came from Halle, the centre of German Pietism. One of these was Plutschau, who in 1706 landed in the south-eastern part of India, and undertook to translate the Bible into the Tamil tongue. He built one of the most beautiful church buildings to be found in India; and made way for a still greater missionary, Schwartz, who in 1750 followed in his footsteps and endeared himself to the people of the southeastern part of the country. But the great pioneer missionary of India was William Carey. It was not to be German Pietism that would put on a substantial footing the missionary enterprise in India. English in administration of government, Indian life was to be under the influence of English Christianity. It was the day of Evangelicalism in Great Britain; it was evangelical Christianity that must win India to a better religious faith.

It was in 1792 that William Carey, a self-educated shoemaker, published in England a missionary pamphlet entitled: "Enquiry into the obligations of Christians to use Means for the Conversion of the Heathens; in which the religious State of the Different Nations of the World, the Success of Former Undertakings,

and the Practicability of Further Undertakings are Considered." It contained a fund of information, and proved an epoch-making work in the history of Christian missions. In May of the same year, he preached a heart-piercing sermon before a prayer circle in Nottingham, from the subject: "Expect great things from God; Attempt great things for God." He followed this up with personal appeals; and on the second of October, 1792, there was organized at Kettering through his instrumentality the Baptist Missionary Society, and the first contribution of £13, 2s, 6d was made by twelve ministers present. With this encouragement, Carey offered himself ready to sail at once, and within a few months, he was in India.

Several influences stimulated Carey's consecration to missions. The deep-seated cause was the new spiritual life that had taken hold upon England as a result of the Evangelical movement. Prayer circles were formed among ministers, and the first missionary concerts of prayer for missions were observed. Another cause was Carey's reading of Cook's Voyages, which aroused his interest in foreign peoples.

Carey's early experiences in India were not encouraging. For a time, he and his family nearly starved, because the missionary attempted to earn his own living. Then too, the East India Company was unfriendly to his enterprise, and would not allow him to make a permanent missionary settlement. After seven months, Carey was compelled to accept an opportunity to act as superintendent of an indigo factory north of Calcutta. Here for five years he labored at his task, and in further preparation for the missionary work to which he had given his life. He mastered the Bengali tongue, and made a translation of parts of the Bible into it; he set up a printing press; and he preached to the people as he had opportunity.

In 1799, the English society sent out Marshman and Ward to re-enforce Carey, and with them the pioneer established himself at Serampore, a Danish trading station, where all were hospitably received by the governor, a friend of

Schwartz, the former German missionary. This was in 1800. A large building was purchased and made into a common home for the three families. They formed a Christian brotherhood, ate their meals in common and with economical management, and put the money which they were able to save into a common fund. The ideals of Carey looking to self-support were realized. For many years the brotherhood held together, and it is asserted that in the space of fifty years, nearly ninety thousand pounds were put to missionary use. This made it possible for the society at home to use its funds elsewhere, and the success of the Serampore mission assisted greatly in encouraging similar undertakings.

Carey and his associates were alive to the necessity of planting the Indian mission on a broad foundation. They pushed out their outstations by means of evangelizing efforts, but they saw the necessity of literary and educational undertakings as well. The people must have the Bible in their own tongue, and native teachers must be provided for the extension of the work. Accordingly, the leaders devoted themselves to the work of translation with great zeal, until by the time of Carey's death, the Bible had been translated into forty dialects of central and southern Asia; a newspaper had been established in the vernacular, and a valuable printing plant founded; schools had been established for both men and women, including a college for the training of native ministers and converts; the first medical mission had been set on foot; at least thirty separate and large mission stations had been planted; and numerous civilizing agencies set at work which showed their results at a later date.

With characteristic breadth of vision Carey saw the place that education must hold in the development of Christianity and civilization. He omitted no opportunity to impress this idea upon others. In 1816, he expressed himself to the missionaries in Burma on the subject. In the following year, he wrote to England,

"I conceive that the work of duly preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of the millions of Hindustan can never be supplied from England, and India will never be turned from her grossness of idolatry to serve the living and true God, unless the grace of God rest abundantly on converted natives to qualify them for mission work, and unless by the instrumentality of those who care for India they be sent forth to the field. In my judgment therefore, it is on native evangelists that the weight of the great work must ultimately rest."

Carey was indefatigable in the study of languages, for which he was naturally gifted, and in Bible translation. He was a lover of mankind, and helped to abolish suttee and the sacrifice of children. He interested himself in schools of all grades, and in the establishment of a leper hospital. He loved nature. His garden was his comfort and he was widely known as an authority in oriental horticulture. He laid broad and deep the foundations of Indian Christianity, and he planted a mission that could not die. After forty-one years of faithful ministry, he was laid to rest, in June, 1834, in the graveyard that he had selected for the native Christians of Serampore.

In estimating his influence as the founder of modern missions, George Smith said several years ago: "As the Founder and Father of Modern Missions, the character and career of William Carey are being revealed every year in the progress and, as yet, the purity of the expansion of the church and of the English-speaking races in the two-thirds of the world which are still outside of Christendom. The £13, 2s, 6d, of Kettering became £400,000 before he died, and is now £2,330,000 a year. The one ordained English missionary is now a band of three thousand, sent out by a hundred agencies of the reformed churches. The solitary converts, each with no influence on his people, or country or generation, are now about two-thirds of a million in India alone, and in all the lands outside of Christendom, two and a half millions,

of whom 30,000 are missionaries to their own countrymen, and many are leaders of the native communities. Since the first edition of the Bengali New Testament appeared at the beginning of the new century, 220,000,000 copies of the Holy Scriptures have been printed, of which one-half are in three hundred and forty of the non-English tongues of the world. The Bengali school of Mudnabati, the Christian college of Serampore, have set in motion educational forces that are bringing nations to the birth, are passing under Bible instruction every day more than 400,000 boys and girls, young men and maidens of the dark races of mankind." Such figures as these are eloquent, augmented still more as they are by the history of more recent years. When we consider the limited opportunities of his early life, his patient persistence in the missionary idea until the way was opened for him to go, and the long years of versatile and successful toil at Serampore, we are convinced that in William Carey we have one of the great leaders in the annals of missionary history.

William Carey was the morning star of hope for India. The Serampore mission set an example of industry and wisdom of method that proved a strong and beneficial influence among those who came later. Following the English Baptist pioneers the London Missionary Society occupied South India in 1804; but the opposition of the East India Company delayed activity until 1813. In that year, when the Company applied for a new charter because the former document had expired, William Wilberforce, the man who had freed the negro slaves in the British West Indies, introduced the so-called "Pious Clause" into the new charter, to the effect that missionaries should be permitted to land and work anywhere in India. Following this, a number of societies became active, including the Church Missionary Society, the Wesleyan Missionary Society of England, the American Board of Congregationalists, and the American Baptist Foreign Missionary Society. Others established themselves at various dates up to the Mutiny, which broke out in 1857.

Those were years of laying foundations and making experiments.

Serious obstacles lay in the way of missionary success from the beginning, and these were not removed with the removal of the opposition of the Government. Caste was a continual hindrance. The high caste people would not mingle with the low caste people, and converts were loath to abolish caste distinctions. The high caste Brahmins despised the foreigner, and dominated the mind of India, yet if Christianity was to obtain a permanent foothold in India, it must reach the leaders. Sympathy was more readily established between the missionaries and the outcasts, who ranked at the bottom of the scale, but it was not through them that the missionaries could gain influence. In spite of all that missionaries have been able to do, a century has brought few converts from the higher castes and caste still continues to manifest its power; but Christianity is permeating beneath the crust of society, and the more sympathetic approach of present day teachers who endeavor to find a common ground on which both Eastern and Western thought can stand as they consider universal religion, is doing much to remove prejudice and to break down opposition.

There were some favorable circumstances at the opening of the century. Western civilization was approving itself to the people; English rule was constantly gaining prestige and extending its authority; and the English and American missionaries had the advantage of the pioneer preaching and linguistic studies of the continental missionaries who had preceded them. The time demanded men of ability, of breadth of view, and thoughtful insight, for success depended much upon the initial methods adopted, and the quality of the men who took the lead.

In the Spring of 1812, the American Board of Commissioners for Foreign Missions, the pioneer American society, was able to despatch to India five of the students who had offered themselves as missionaries. Sailing by different ships, all found themselves unwelcome, for the East India Company had not yet changed its

policy, and it was doubtful if they would be allowed to settle. Through various vicissitudes, suffering and death, they persevered, and by 1814, regarded themselves as definitely located. On the outward voyage from America, Judson and Rice had altered their views on baptism, and felt compelled to give up their connection with the American Board. Judson began an independent work in Burma, and Rice returned to America to stimulate missionary interests among the Baptists. The result was the organization of a foreign missionary society in that denomination, in 1814, and the Judsons became its missionaries. Hall, Newell and Nott found their field of activity in Bombay, and from that centre began a missionary propaganda. At the outset, they tried to reach the people at the fairs and markets by evangelistic addresses, but they were not long in becoming convinced that the way of Carey and his associates was the true one, that people could best be reached through the press and the school. Accordingly at a very early date, a press was set up, schools established and children brought together under Christian influence. Back from the coast were the unruly Marathis, and here too were established schools. The centre of intellectual influence has been the schools and seminary at Ahmednagar, which continue to be regarded as institutions of strategic importance. Three years after the establishment of the Marathi mission, the American Board founded a missionary enterprise in the island of Ceylon; out of this came the establishment of Jaffna College, which has one of the most creditable records of Congregationalist enterprises in the Far East. Following this was the establishment of the Madura mission, which has brought hope, courage and salvation to thousands of Hindus through many years. We may measure the results by numbers, but we must also measure them by the influences that have gone forth from the work of these missionaries throughout the whole of the southern and western parts of India, for it is not always the tangible results that should be counted, but those things also which, like an atmosphere, round

about us, make us the better because we live in them.

The American Baptists established a mission in southeastern India in 1836, that has had a remarkable history. This was in the Telugu country to the northeast of Madras, which divides the Tamil country from the Telugu region to the northeast. For thirty years that mission maintained itself with a bare existence. Three times the Board at home considered the question of abandoning it. When this question first arose, Lyman Jewett was appointed as missionary to go out and assist in building up the mission, and it was decided to maintain it for a time at least. When the question came up the second time, Samuel F. Smith, the author of "America," wrote a hymn entitled, "Shine on, Lone Star," which so inspired the Board at home with renewed courage that it was again decided to continue the mission for a time. When the question received a third consideration, and the feeling was general that the undertaking had not justified itself, Lyman Jewett declared that he would rather maintain the mission at his own charges than see it abandoned, and the Board was persuaded to continue. For thirteen years after that this Telugu mission was maintained with almost no results, merely through the faith of some who had labored on the field.

In the year 1878 came a Pentecostal outpouring, such as rarely has been paralleled among the missionary enterprises of the world. A great famine assailed the people in those months of 1878, and the missionaries did all they could to relieve the suffering of the people. The result was a wave of affection and love for the ambassadors of the Christian God, and on one day in that year 1878, two thousand, two hundred and twenty-two persons were baptized into the Christian faith. That was the reward which came for the months of waiting. And today there are over fifty thousand baptized church members in that Telugu mission in eastern India.

Scotch Presbyterians were for a long time leaders in their strenuous adherence to an educa-

tional policy. With careful deliberation they established colleges at Calcutta, Madras and Bombay, the three most strategic centres in India; and in spite of opposition from those at home who did not have sympathy with this phase of the work they persisted in their purpose. The most progressive representatives of the educational idea were Duff and Wilson, both of whom had educational advantages that Carey lacked, and they sought by this means to interest the higher classes. Wilson relied mainly on the native language as his medium of influence; Duff recognized the desire of the people to learn English, and expected greater success by that method. Both established high schools and eventually colleges; the last became affiliated with the imperial universities, and so were given added prestige and compelled to maintain high standards of attainment.

The Mutiny of 1857 brought death to thirty-seven missionaries and their families, and to hundreds of native Christians. The testing time of the first half century in India ended with a fiery trial that proved the worth of the gospel and the steadfastness of its adherents. We are reminded of the growth of the church in the first three centuries, and the bitter persecution that immediately preceded the recognition of its power and validity by Constantine. As always, the blood of the martyrs was the seed of the church in India. Many converts were added as a result of the witnessing of the faithful and the assumption of government directly by Great Britain gave assurance of greater protection for all and of sympathy with the mission cause. At once new societies entered the field in all directions. American Methodists went into provinces of northern India uncared for before. In the northwest, Scotch Presbyterians entered the vast district of Rajputana, ministering to Hindus, Mohammedans and aborigines. Moravians, Quakers, the Scottish Free Kirk and the Canadian Presbyterians contributed to the endeavor to reach those hitherto unevangelized. Missions followed the flag into Burma on the east, and Punjab on the north, and the Afghan fron-

tier on the northwest, until "from Buddhist Mandalay on the far northeast, where Britain marches with China, right west for two thousand miles to Mohammedan Quetta between Afghanistan and Persia, and from that lofty base-line down on either side of the great Hindu peninsula to Cape Comorin, the land has been for the first time taken possession of for Jesus Christ."

Evangelism and education have from the beginning received emphasis among missionaries in India. One of the prominent undertakings in recent years is medical missions. The first regular medical mission was undertaken by Dr. Scudder at Arcot, in 1850. Only one who knows how absolutely unskilled is the native medicine man can realize what a boon are medical missions to India. The Government has introduced modern methods into its hospitals and dispensaries, but these are confined to the cities. In the country districts, the missionaries are the only ones to do the work. Hundreds of instances could be culled from the pages of missionary reports to prove the worth of the Christian physicians, both in relieving from physical suffering and in gaining a foothold for evangelistic influence. An important influence connected with this department is the work for lepers. From southern India, medical missions have extended to northern India, where medical work for women has assumed prominence.

It was long ago recognized that the woman missionary could best reach the heart of the women of the East, but while women went out as missionaries, the separate organization of women in America to send out their own missionaries is comparatively recent. In February, 1861, the first general organization was formed in New York and incorporated under the name of the Woman's Union Missionary Society, representing six different denominations. Its first missionaries went to Burma. The first zenana mission was established in Calcutta in 1862, and this particular kind of labor has extended to other centres. The first denominational auxiliary was that of the Congregationalist women

of Boston who organized in the Old South Chapel in January, 1866. From this time, the efforts of missionaries' wives were supplemented by the effectual aid of single women sent out by the women's boards. The ten years from 1868 to 1878, saw the birth of many such organizations. Today there are about fifty women's societies, with more than twenty thousand local auxiliaries and seven thousand mission bands, while over a hundred million printed pages are used by them annually.

The best proof of the usefulness of women on the field is the statement of Bishop Taylor, who said: "When I find a field too hard for a man I put in a woman. We have grand men: but of forty stations that I have opened in wild heathen nations, eight of them are manned by female heroines."

In conclusion, let us walk about Zion and examine the towers thereof, and see how in the various districts of India, Christianity has gained and today maintains a foothold. If we should start from the southern cape of India and move up the Coromandel Coast in a northeasterly direction, we should be treading in the footsteps of Roman Catholic missionaries of the sixteenth century, and should be passing through the stronghold of Roman Catholicism in India today. This is also a field of labor for the Anglican Church of Great Britain, and these two, besides the American Board, have done most in that southeastern region of India for Christ. There are some half million Christians there today. We should naturally go as far north as Madras before passing out of the region. Beyond Madras, we enter Telugu territory. There have been concentrated the efforts of American Baptists in India, where such signal success was gained thirty years ago. Besides the Americans there are the Anglicans of Great Britain, and the London Missionary Society of English Congregationalists.

Retracing our steps to the place where we started, we might cross to Ceylon and visit Jaffna College, or instead proceed up the western coast through the Malabar country of the

spice days of old. There at Calicut Vasco da Gama landed for the first time in India, after passing the southern point of Africa and demonstrating an eastern route to India. If we keep on through the region where Syrian Christians are to be found, we shall come to Bombay, the third great city of the country, the original centre of Congregationalism in India, and an important centre of the American Board today.

Beyond Bombay, we pass on through the northwestern province by rail, for it is possible to penetrate the important parts of India in these days with great convenience. The northwestern province is the stronghold of Mohammedans and Hindus. Thence we go through the region of Punjab, conquered early in the nineteenth century by the East India Company. This is one of the most difficult fields for missionaries in the whole country, and it is not until we reach the Ganges Valley in the northern part of the country that we come into a district where Christianity has gained great success. As we turn southeast and proceed along that river, through the great cities of Cawnpore and Lucknow and Delhi, and many more that were famous in the days of the Sepoy Mutiny, we are passing through a region where much has been done in the name of Christ. The Methodists have been particularly energetic in that region, and have won at least a hundred thousand converts in the course of the years in that most populous region of India next to Bengal.

As we travel down the river Ganges, we come into the province of Bengal, most famous in the Anglo-French days of Robert Clive. This province contains the largest city of modern India, and the province itself is probably to be regarded as the most important part of the whole Indian empire. There we find one hundred and fifty thousand Christians, most of them under the oversight of English and Scotch missionaries. They have inherited the ideas of William Carey, and they honor his name and the work that he did. Yet India has changed in the hundred years since English missions began. Many workers have fallen by the way; ideas,

customs and methods have been altered ; through it all, the work goes on.

Today there is much of encouragement as we walk about India, and examine its different provinces. There are "signs of the times" that seem to be signs of light and of promise, and that lead us to disregard the pessimism that broods over the land. For one thing, the Christians of India are becoming more united, and there is a growing fraternal spirit among them. There are movements which have been going on in very recent years and months, looking to the organic union of different denominations ; prominent among these have been the different bodies of Presbyterians and Methodists ; and where union is impracticable, we find forms of federation. So in the years to come it seems altogether likely that India will stand in the vanguard of the movement for Christian union.

Then the work of the English government is breaking down the old systems of the Indian peoples. Education and government and the railways are doing much to destroy caste ; and when the caste system falls, Hinduism must go with it.

Finally there is a better understanding than in former times between the East and the West. It has taken us of the West a long time to learn that the East has anything to teach us ; but it is no longer true that

"East is East, and West is West, and never the twain
shall meet,

Till earth and sky stand presently at God's great
judgment-seat."

Rather, both East and West are realizing the worth of each other ; and so we may say

"There is neither East nor West, Border, nor Breed,
nor Birth,"

for the time is coming not far hence when we shall realize that union and love and peace will come to India, as to all the earth, through the name and the love of Christ.

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